



# *88 Buddhas Repentance And Amitabha Sutra*

# 88 Buddhas Repentance

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To the Greatly Kind Compassionate Ones who rescue living beings,

The Ones of Great Joyous Giving who rescue conscious beings,

The Ones Adorned with the Light of Hallmarks and Fine Characteristics,

The Assemblies return their lives in worship with utmost sincerity.

Namo, I take refuge with Vajra Master.

I take refuge with the Buddha. I take refuge with the Dharma. I take refuge with the Sangha.

I now resolve never to seek for myself the blessings of gods

or humans, or the attainments of Shravakas, Pratyekabuddhas,

or high Bodhisattvas. Instead I rely on the Supreme Vehicle,

the One Buddha Vehicle, and bring forth the Resolve for Bodhi,

vowing that all living beings of the Dharma Realm will attain Annutarasamyaksambodhi at the same time as I.

Namo, I take refuge with all the Buddhas of the Ten Directions to the Ends of Empty Space.

Namo, I take refuge with all the Venerable Dharmas of the Ten Directions to the Ends of Empty Space.

Namo, I take refuge with Sangha of all Sages and Worthies of the Ten Directions to the Ends of Empty Space.

Namo the Thus Come Ones, Worthy of Offerings, of Proper

and Universal Knowledge, Perfect in Understanding and Conduct,

Skillful in Leaving the World Through Liberation, Unsurpassed Knights.

Taming Heroes, Teachers of Gods and People, Buddhas, World Honored Ones.

Namo Universal Light Buddha

Namo Universal Understanding Buddha

Namo Universal Purity Buddha

Namo Tamalapattra and Chandana Fragrance Buddha

Namo Chandana Light Buddha

Namo Mani Banner Buddha

Namo Treasury of Happiness and Accumulation of Mani Jewels Buddha

Namo Supreme Great Vigor that All Worlds Delight to See Buddha

Namo Mani Banner and Lamps' Light Buddha

Namo Wisdom Torches' Shining Buddha

Namo Sea-Vast Virtue's Radiance Buddha

Namo Vajra-Firm and Shedding Golden Light Everywhere Buddha

Namo Great Firm Vigor and Courage Buddha

Namo Greatly Compassionate Light Buddha

Namo King of Kindness and Strength Buddha

Namo Treasury of Kindness Buddha

Namo Adornments and Victory in Chandana Cave Buddha

Namo Worthy and Wholesome Leader Buddha

Namo Wholesome Mind Buddha

Namo King Vast Adornments Buddha

Namo Golden Flowers' Light Buddha

Namo King Self-Mastery Power Like A Jeweled Canopy Shining In Space Buddha.

Namo Light of Precious Flowers in Space Buddha

Namo King Adorned with Lapis Lazuli Buddha

Namo Form-Body's Light Appearing Everywhere Buddha

Namo Light of Unmoving Wisdom Buddha

Namo King Demon –Horde –Subduer Buddha

Namo Gifted and Brilliant Buddha

Namo Wisdom Victory Buddha

Namo Maitreya, Immortal Light Buddha

Namo King Well–Stilled Moon–Sound and Wonderful Venerable Wisdom Buddha

Namo Pure Light for the World Buddha

Namo Supreme and Venerable Dragon–King Buddha

Namo Light of Sun and Moon Buddha

Namo Pearl Light of Sun and Moon Buddha

Namo Victorious King Wisdom–Banner Buddha

Namo King Lion’s Roar and Power of Self–Mastery Buddha

Namo Wonderful Voice and Victory Buddha

Namo Banner of Eternal Light Buddha

Namo Lamp that Contemplates the World Buddha

Namo King Awesome Lamp of Wisdom Buddha

Namo King Dharma–Victory Buddha

Namo Sumeru Light Buddha

Namo Sumana Flower Light Buddha

Namo King Rare as the Udumbara Flower Buddha

Namo King Great Wisdom–Power Buddha

Namo Akshobya, Light of Joy Buddha

Namo King Infinite Voices Buddha

Namo Gifted and Bright Buddha

Namo Golden Sea of Light Buddha

Namo King Wisdom Like Mountains and Seas and Self–Mastery’s Penetrations Buddha

Namo Light of Great Penetrations Buddha

Namo King Forever Replete in All Dharmas Buddha

Namo Shakyamuni Buddha

Namo Vajra–Indestructible Buddha

Namo Precious Light Buddha

Namo Venerable Dragon–King Buddha

Namo Vigor’s Army Buddha

Namo Vigor and Joy Buddha

Namo Precious Fire Buddha

Namo Precious Moonlight Buddha

Namo Manifesting Without Delusion Buddha

Namo Precious Moon Buddha

Namo Undefined Buddha

Namo Apart From Defilement Buddha

Namo Courageous Giving Buddha

Namo Purity Buddha

Namo Pure Giving Buddha

Namo Swo Lyu Na Buddha

Namo Water Deva Buddha

Namo Firm Virtue Buddha

Namo Chandana Merit and Virtue Buddha

Namo Infinite Handfuls of Light Buddha

Namo Bright Virtue Buddha

Namo Virtue Free of Worry Buddha

Namo Narayana Buddha

Namo Flower of Merit and Virtue Buddha

Namo Lotus-Flower Light, Roaming in Spiritual Power Buddha

Namo Wealthy in Merit and Virtue Buddha

Namo Virtue and Mindfulness Buddha

Namo Merit and Virtue and Good Renown Buddha

Namo King Blazing Red Imperial Banner Buddha

Namo Skillful Travel and Merit and Virtue Buddha

Namo Victorious in Battle Buddha

Namo Skillfully Traveling Buddha

Namo Encompassing Adornments and Merit and Virtue Buddha

Namo Precious Flower Traveling Buddha

Namo King Precious Lotus Skillfully Dwelling Beneath the Sala Tree Buddha

Namo Amitabha Buddha, Whose Body is the Treasury of the Dharma Realm.

And all other Buddhas like them, World Honored Ones of All

Worlds, Who Dwell in the World Forever. May all the World Honored

Ones kindly be mindful of me, as I repent of the offenses I have

committed in this life and in former lives. Throughout births and

deaths without beginning, Whether I have done them myself, told

others to do them, or condoned their being done: Such as taking

things from Stupas, from a Sanghan, or From the Sangha of the Four

Directions, Either taking them myself, telling others to take them, or

condoning their being taken; Or committing the Five Avici offenses,

either committing them myself, telling others to commit them, or

condoning their being committed; Or committing the Ten Evils, Either  
Committing them myself, telling others to commit them, or condoning  
their being committed; All such obstructing offenses, whether hidden  
or not, Which merit my falling into the hells or among the hungry  
ghosts or animals or any other evil destiny, Or into a lowly life, a life  
in the border regions, or a life as a mlecccha; I now repent and reform  
all the obstructing offenses I've committed.

Now may all the Buddhas, World Honored Ones, certify me; may  
they be mindful of me. Before all the Buddhas, World Honored Ones,  
I further speak these words: Any good roots that I have gained in this  
life, or in past lives, Through giving, through guarding pure precepts,  
Simply through giving a morsel of food to an animal, or through  
cultivating pure conduct; Any good roots from bringing living beings to accomplishment;  
Any good roots from cultivating Bodhi;  
And any good roots from attaining supreme wisdom:  
All of them, accumulated and reckoned up throughout my lifespans,  
I transfer to Annutarasamyaksambodhi.  
My transference is like the transferences made by all the Buddhas of the Past, Present, and Future.  
I repent and reform every offense, compliantly rejoice in all blessings,  
Seek the Buddha's merit and virtue, and vow to accomplish the unsurpassed wisdom.  
To all Buddhas of Past and Present, supreme among living beings,  
With seas of infinite merit and virtue, I now return my life in worship.

Throughout the worlds in the Ten Directions,

Before all Lions Among Men in the Past, in the Present, and also in the Future,

With body, mouth, and mind entirely pure,

I bow before them all, omitting none.

With the awesome spiritual power of Samantabhadra's Vows,

I appear at the same time before every Thus Come One,

And in transformed bodies as many as motes of dust in lands,

Bow to Buddhas as many as motes of dust in lands.

In every mote of dust are Buddhas as many as motes of dust,

Each dwelling amid a host of Bodhisattvas,

Throughout motes of dust in endless Dharma Realms it is the same:

I deeply believe they are all filled with Buddhas.

With seas of each and every sound, I everywhere let fall

Words and phrases, wonderful and endless.

Which exhaust all kalpas of the future, and

Praise the wide, deep sea of the Buddhas' merit and virtue.

Flower garlands supreme and wonderful,

Music, perfumes, parasols and canopies,

And other decorations rich and rare,

I offer up to every Thus Come One.

Fine clothing, superior incense Powdered and burning incense,

lamps and candles,

Each one heaped as high as wonderfully high mountain,

I offer completely to all Tathagatas.

With a vast, great, supremely liberated mind,



I believe in all the Buddhas of the Three Periods of Time:

With the strength of Samantabhadra's conduct and vows,

I make offerings to all Thus Come Ones Everywhere.

For all the evil deeds I have done in the past,

Based on beginningless greed, anger, and delusion

And created by body, speech and mind,

I now know shame and repent of them all.

Of all beings in the Ten Directions,

The Learners and Those Past Study in the Two Vehicles,

And all Thus Come Ones and Bodhisattvas,

I rejoice in all their merit and virtues.

Before the Lamps of the Worlds of the Ten Directions,

Those who first accomplished Bodhi,

I now request and beseech them all,

To turn the foremost wondrous Dharma Wheel.

If there are Buddhas who wish for Nirvana,

I request with deep sincerity,

That they dwell in the world for as many Kalpas as there are dust motes in Kshetras,

To bring benefit and bliss to every being.

All good roots from worshipping, praising, and making offerings to Buddhas,

From requesting that Buddhas dwell in the world to turn the Dharma Wheel,

From compliantly rejoicing, from repenting and reforming,

I transfer to living beings' attaining the Buddha's Way.

May this supreme merit and virtue

Be transferred throughout the unsurpassed true Dharma Realm.

To the Nature and appearance of the Buddha, Dharma, and Sangha,

These two truths are fused and understood by the impress of Samadhi's sea.

Of all such infinite seas of merit and virtue,

I now make complete transference.

May all the Karmic obstruction of living beings'

Body, mouth, and mind—view delusions,

False accusations, self, dharmas, and so forth—

Be entirely extinguished without remainder.

In every thought may my wisdom encompass the Dharma Realm,

And widely cross over living beings to irreversibility,

Till the exhaustion of the realm of Empty Space,

And the Exhaustion of Living Beings, of Karma and of Afflictions.

Just as these four Dharmas are vast and boundless,

I now vow that my transference will be so, too.

Namo Universal Worthy Bodhisattva of Great Conduct (3 times)

# Amitabha Sutra

Translated into Chinese by Tripitaka Master Kumarajiva

Translated from Chinese into English by J.C. Cleary

Thus have I heard:

Once Buddha was in the land of Shravasti, in the garden of Jeta and Anathapindika. He was accompanied by twelve hundred and fifty great Bhikshus, all of them great Arhats, well known to the assembly. Among them were his leading disciples, such figures as the Elders Shariputra, Maudgalyayana, Mahakashyapa, Maha Katyayana, and Mahakausthila, Revata, Suddhipanthaka, Nanda, Ananda, Rahula, Gavampati, Pindola-bharadvaja, Kalodayin, Mahakapphina, Vakula, and Aniruddha, etc., all great disciples. Also present were the Bodhisattvas Mahasattva: Manjushri, Prince of the Dharma, the Bodhisattva Ajita the Invincible, and the Bodhisattva of Constant Progress, Gandhahastin, Nityodyukta, and other such great enlightening beings. Also present was Shakra, the king of the gods, along with countless numbers of heavenly beings, making up a great assembly.

At that time Buddha said to the Elder Shariputra: "West of here, past a hundred billion Buddha-lands, there exists a world called "Ultimate Bliss". In this land there exists a Buddha called Amitabha, who is expounding the Dharma right now.

[Buddha says to Shariputra:] "Why is this land called Ultimate Bliss"? It is called "Ultimate Bliss" because the sentient beings in this land are free from the myriad sufferings, and only know every kind of joy.

Furthermore, this land is called "Ultimate Bliss" because it is surrounded by seven rings of railings, and seven layers of nets, and seven rows of trees, all made of the four precious jewels.

Moreover, the Land of Ultimate Bliss has many jeweled ponds filled with the waters of eight virtues. The bottom of each of the ponds is pure golden sand, and the stepped

walkways that lead up from all four sides of each of the ponds are made of gold, silver, lapis lazuli and crystal. Above the ponds there are towers which are adorned with silver and gold and lapis lazuli and crystal and mother of pearl and red agate. In the ponds there are lotus flowers as big as cart wheels: blue ones shining with blue light, yellow ones shining with yellow light, red ones shining with red light, and white ones shining with white light, each emitting a subtle pure fragrance.

The Land of Ultimate Bliss is complete with all these merits and adornments.

And there is more -- celestial music is constantly playing in this Buddha-land, and the ground is made of tawny gold. Flowers in the shape of heavenly orbs rain down at all hours of the day and night. Every morning the sentient beings of this land decorate their garments with multitudes of wondrous flowers and make offerings to hundreds of billions of Buddhas in other worlds. When it is meal time, they return to their own lands, to eat and circumambulate [the teaching assembly].

The Land of Ultimate Bliss is complete with all these merits and adornments.

And there is more still -- in this land there are birds of all sorts of wondrous variegated colors: white cranes, peacocks, orioles, myna birds, cuckoos. All these birds bring forth harmonious songs day and night. Their songs communicate such Buddhist teachings as the five roots, the five powers, the seven factors of enlightenment, the eightfold path, as well as other teachings. When the sentient beings in this land hear the voices of the birds, they are mindful of the Buddhas, mindful of the Dharma [Buddha's teachings], and mindful of the Sangha [Community of Seekers of Enlightenment].

Do not think that these birds were born as birds due to karmic retribution for past misdeeds. Why not? In this Buddha-land, the three evil planes of existence (as animals, hungry ghosts, and hell-beings) do not exist.

In this Buddha-land even the names of the evil planes of existence do not exist, much less the realities. All these birds are the creations of Amitabha Buddha, fashioned in order to broadcast the sounds of the Dharma.

In this Buddha-land, there is a slight breeze that stirs the rows of jewel trees and jewel nets, so that they emit subtle wondrous sounds, like hundreds and thousands of melodies playing all at once. All those who hear these sounds spontaneously develop the intention to be mindful of the Buddha, mindful of the Dharma, and mindful of the Sangha.

This Buddha-land is complete with all these merits and adornments.

What do you think: why is this Buddha called Amitabha?

The light of this Buddha is infinite, and shines on all lands throughout the universe without obstruction. Thus this Buddha is called Amitabha.

Also, the life span of this Buddha and his people is an infinite number of immeasurable eons, and so he is called Amitabha.

Amitabha Buddha attained enlightenment ten eons ago.

Moreover, this Buddha has innumerable disciples, all of whom are Arhats, and whose numbers are incalculable. Amitabha also has a following of innumerable Bodhisattvas.

The Land of Ultimate Bliss is complete with all these merits and adornments.

None of the sentient beings who are born in the Land of Ultimate Bliss ever fall back into a lower realm [i.e., they are *avaivartika*]. Many among them have only one more lifetime [to go before enlightenment]. These beings are very numerous, and their number is incalculable: they can be spoken of as innumerable.

When sentient beings hear [of the Land of Ultimate Bliss], they must take a vow to be born in this land. Why so? So that they can be together with all these beings of superior goodness.

One cannot be born in this land through minor good roots, blessings, virtues and causal connections.

If there are good men or good women who hear of Amitabha Buddha, and recite his name single mindedly and without confusion, for one day or two days or three days or four days or five days or six days or seven days, then when these people are about to die,

Amitabha Buddha and all the sages who are with him will appear before them. When these people die, their minds will not fall into delusion, and they will attain rebirth in Amitabha Buddha's Land of Ultimate Bliss.

I have seen this benefit, and so I speak these words. If sentient beings hear what I say, they must make a vow to be born in that land.

Right now I am extolling the benefits of the inconceivable merits of Amitabha Buddha. But in the eastern direction there are also countless other Buddhas, like Akshobhya Buddha, and the Buddha "Marks of the Polar Mountain", and the Buddha "Great Polar Mountain", and the Buddha "Light of the Polar Mountain", and the Buddha "Wondrous Voice". Each of them preaches in his own land with the eloquence of a Buddha, and covers a whole cosmos, speaking the truth. All of you sentient beings should believe this scripture extolling their inconceivable merits, and which all Buddhas protect and keep in mind.

In the worlds of the southern direction there are countless other Buddhas, like the Buddha "Lamp of the Sun and Moon", and the Buddha "Light of Renown", and the Buddha "Great Flaming Shoulders", and the Buddha "Lamp of the Polar Mountain", and the Buddha "Infinite Progress". Each of them preaches in his own land with the eloquence of a Buddha, and covers a whole cosmos, speaking the truth. All of you sentient beings should believe this scripture extolling their inconceivable merits, and which all Buddhas protect and keep in mind.

In the worlds of the western direction there are countless other Buddhas, like the Buddha "Infinite Life", and the Buddha "Innumerable Characteristics", and the Buddha "Innumerable Banners", and the Buddha "Great Light", and the Buddha "Great Illumination", and the Buddha "Mark of Reality", and the Buddha "Light of Purity". Each of them preaches in his own land with the eloquence of a Buddha, and covers a whole cosmos, speaking the truth, All of you sentient beings should believe this scripture extolling their inconceivable merits, and which all Buddhas protect and keep in mind.

In the worlds of the northern direction there are countless other Buddhas, like the Buddha "Flaming Shoulders", and the Buddha "Supreme Voice", and the Buddha "Unstoppable", and the Buddha "Born of the Sun", and the Buddha "Netted Light". Each of them preaches in his own land with the eloquence of a Buddha, and covers a whole cosmos, speaking the truth. All of you sentient beings should believe this scripture extolling their inconceivable merits, and which all Buddhas protect and keep in mind.

In the worlds of the nadir there are countless other Buddhas, like the Buddha "Lion", and the Buddha "Repute", and the Buddha "Light", and the Buddha "Dharma Banner", and the Buddha "Upholding the Dharma". Each of them preaches in his own land with the eloquence of a Buddha, and covers a whole cosmos, speaking the truth. All of you sentient beings should believe this scripture extolling their inconceivable merits, and which all Buddhas protect and keep in mind.

In the worlds of the zenith there are countless other Buddhas, like the Buddha "Pure Voice", and the Buddha "Sojourner King", and the Buddha "Incense Fragrance", and the Buddha "Fragrant Light", and the Buddha "Great Blazing Shoulders", and the Buddha "Body of Multicolored Jewel Flower Garlands", and the Buddha "Sala Tree King", and the Buddha "Precious Flower Virtue", and the Buddha "Sees All Truths", and the Buddha "Like the Polar Mountain". Each of them preaches in his own land with the eloquence of a Buddha, and covers a whole cosmos, speaking the truth. All of you sentient beings should believe this scripture extolling their inconceivable merits, which all Buddhas protect and keep in mind.

Why do you think this is called the sutra that is protected and kept in mind by all the Buddhas?

If there are good men and good women who hear this scripture, accept it, and uphold it, and they hear the names of all these Buddhas, all these good men and good women will be protected and kept in mind by all these Buddhas, and all of them will reach the level where they do not turn back from complete, unexcelled, correct enlightenment.

Therefore, all of you should faithfully accept what I say and what all the Buddhas have said.

All those people who have vowed, or are vowing, or will vow to be born in the land of Amitabha Buddha reach the level where they do not turn back from complete, unexcelled enlightenment, whether in their past lives, their present lives, or their future lives.

Therefore; all good men and good women, if they have faith, must make a vow to be born in that land.

Just as I am now extolling the inconceivable merits of all the Buddhas, all those Buddhas are likewise extolling my inconceivable merits, with these words: "Shakyamuni Buddha is able to carry out a most difficult and rare task. In the world "Endurance" [this world], in an evil world of the Five Corruptions –the corruption of the age, the corruption of views, the corruption of afflictions, the corruption of sentient beings, and the corruption of life -- he is able to achieve complete, unexcelled enlightenment, and to expound the Truth which all beings in all worlds find hard to believe."

Know then that in the midst of this evil world of the Five Corruptions, I am able to carry out this difficult task, attain complete, unexcelled enlightenment, and expound the Truth which is so hard to believe for beings in all worlds. This is indeed most difficult!

When Buddha had finished preaching this scripture, Shariputra and all the monks and all the other gods and humans and asuras and the rest who had been listening, having heard what the Buddha said, rejoiced and faithfully accepted it. They all bowed in homage and departed.

*~ May all be Auspicious ~*